

Master after being a disciple ? " We are seep of Alexander's sorrow. He closes his letter wi1 plea for the absolute excommunication of the Ari Christians must have nothing to do with the enei of Christ and the destroyers of souls. They r not even offer them the compliment of a mori salutation. To say " Good-morning " to an A was to hold communication with the lost Su< manifesto merely added fuel to the fire, and the parties drew farther and farther apart.

Nor was Arius idle. It must have been about time that he composed the notorious poem, *Tfa* in which he embodied his doctrines. He sele the metre of a pagan poet, Sotades of Crete, of w! we know nothing save that his verses had the putation of being exceedingly licentious. Arius this of deliberate purpose. His object was to • ularise his doctrines. Sotades had a vogue; A desired one. What he did was precisely simila what in our own time the Salvation Army has c in setting its hymns to the popular tunes and m hall ditties of the day. This was at first a caus scandal to many worthy people, who now admit cleverness and admire the shrewdness of the i Similarly, Arius got people to sing his doctrine the very tunes to which they had previously < the indecencies of Sotades. He wrote ballads, s are told by Philostorgius—the one Arian histc who has survived—for sailors, millers, and travel But it is certainly difficult to understand their p larity, judging from the isolated fragments w are quoted by Athanasius in his *First Discc*